

Introduction: The Paradox at the Heart of Sufism

In the history of Sufism, there is a concept that has been repeated for centuries: *Fana*. Some have interpreted it as the dissolution of the self, the erasure of identity, the annihilation of one's being. They claimed that the path to God lies in nothingness. But let us ask: When one erases their own existence, what is truly being erased? If the essence of the human is from God, then does not erasing the self also bury God in the same grave?

Not Nothingness, but Remembrance

The essence of Sufism is not "to vanish," but "to remember." *Dhikr* is the act of reviving what was forgotten; of recalling the divine origin inscribed in the heart. The essence of being is God. If a person erases their own essence, they silence God within themselves. This is the very meaning behind Hallaj al-Mansur's words, "*Ana al-Haqq*" (*I am the Truth*). He did not mean, "I am God"; rather, "Within my essence dwells God." For this truth, his body was torn apart, yet the truth itself did not perish. Because truth cannot be confined to a grave.

The Danger of Fana

Even today, many still chase after *fana*. But this path is a way of casting God into darkness. Our way is different: it is the way of remembrance. Of *dhikr*. Of unveiling what lies hidden in the secret chamber of the heart. Rumi summarized this truth with these words: "*There is a man without clothes, and there is a garment without a man inside it.*" To merely possess a body is not enough; if one carries no feeling, no compassion, no spirit, that human is like a figure in a dream—visible, but not real.

Manifesto: Fana is a Grave, Dhikr is Resurrection

We call not for annihilation, but for the experience of being. Not for death, but for remembrance. *Fana* is a grave. *Dhikr* is resurrection.

Do not forget: God cannot be erased. But man can forget the God within his own heart.

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Rūmī's words capture this reality:

"There is a man without a garment. There is a garment without a man within."

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